

WHEN IS THE OLD MAN CRUCIFIED?

Some say the old man is crucified when we get sanctified wholly; others say when we get regenerated. And perhaps quite an argument might follow if the matter should be debated. But without debating the question let us seek the Bible teaching at this point regardless of former opinions which may have been held.

In Romans 6:6 we read: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Crucifixion does not mean instantaneous death. Jesus hung on the cross for six hours before He died. But crucifixion does mean certain death to the victim if kept on the cross.

Now with this thought in mind we may safely say that our old man is crucified when we are regenerated. In the justified state he does not rule and reign. He does that in the state of the sinner. He is kept in subjection in the justified state. He is on the cross. In his distress and agony he seeks persistently to get the upper hand of the regenerated soul and some times succeeds when in temptation that soul yields. But are we justified when we yield to the old man (carnality)? Nay verily, but we come under condemnation and have to repent in order to obtain the favor of God again. Such might be designated the "up and down life" that some have experienced. They crucify the old man and then let him down and all is over. But the soul that walks in the light and keeps true to God in the justified state does not let the old man come down from the cross, and "walking in the light as He is in the light" goes on unto perfection—gets sanctified wholly. The baptism of the Holy Ghost destroys the old man. He expires when God sanctifies the regenerated soul.

In the fifth chapter of Galatians we have the flesh (old man) and Spirit (Holy Ghost) contrasted. They are antagonistic the one to the other. Verse 16 says that if we walk in the Spirit, we shall not fulfill the lusts of the flesh. And in the following verse we are told that they are contrary the one to the other "so that ye cannot do the things that ye would." Some have supposed that this gives license to the converted man to live in sin, but not so. The thought is more clearly expressed in the Revised Version which is correct at this point. Instead of reading "ye cannot do the things that ye would," it is literally, "so that ye may not do the things that ye would." This shows that it is possible for one to fall into sin, but it is also possible not to yield to sin. This is also in perfect harmony with the literal translation of 1 John 3:9, "Whosoever is born of God is not committing sin; for His seed is remaining in him; and he is able not to sin, because he is born of God." Surely the regenerated soul has power to keep the old man in subjection until he expires in the act of sanctification.

Now let us notice Galatians 5:24, "And they that are Christ's have crucified the flesh [the old man, or carnality] with the affections and lusts."

Hences from the Scriptures we con-

clude that the old man is crucified when we are converted or regenerated, and killed or destroyed when we are sanctified wholly.

Though he remains in the heart of the believer he does not reign. But by the baptism of the Holy Ghost he is cast out—carnality destroyed.—Ray L. Kimbrough.

THE PRAYER OF CHRIST FOR HIS OWN

Rev. C. C. Brown

Christ in talking to His Father concerning His own tells Him they are not of the world even as He is not of the world. Where can we find stronger terms of separation? And a clearer statement as to what God's children who are His, really are? Not what they ought to be or should be but what they are. Then he prayed that they might be kept from evil, not taken out of the world, but kept from evil right down here. Then again he prayed for their sanctification, that they may be one as Jesus and the Father are one. This is a unity that cannot be broken, a love that is divine, an unselfish interest in one another, one heart, seeing eye to eye. ONE; the Bride, every member one of another, all or each one performing his part in the body, in unity of spirit, loving one another as Christ loved us. Why? That the world may believe and know. Does this oneness exist now? Is this prayer of Jesus answered in our lives? In our churches? In our homes? On our boards In our letters In our spirit If Jesus comes what will he find?

The Book is true. We cannot lower the standard. These truths are great. They mean abounding love, dying love for one another, unmixed love, fellowship blessed and sweet. This is what the world is looking for and so often fails to see. This is what is bound to affect the world if it is abounding in the church. Do we not need wave after wave of this divine love sweeping over us? The lack of this is driving people from us, love waxing cold, the luke-warm age has come, drifting with the tide, having respect to the high, and looking down upon the meek and humble. Paul did say the greatest of these is love, and love never faileth and love worketh no ill to his neighbor, and his prayer was that our hearts be knit together in love, and that we abound more and more in love one toward another and toward all men. Other graces are great, but love is the melting, welding, uniting, one-making grace. The greatest in quality, the greatest need, and in this age of ecclesiastical tear-up, and mix-up, misunderstanding, man worship, anti-Christ, the children of the Lord need more of this unmixed love. Let isms go, but seek to excell in love. Love that passeth knowledge, and walk in love, and above all these things put on love which is the bond of perfectness, being rooted and grounded in love. Faith may move mountains, but love can melt them. Joy gives strength, but love never faileth. Peace may flow like a river, but love binds us together. Love is always

the top of grace, poured over, running through mingled with, all other graces. Even faith worketh by love. Joy boils over by the fire of heavenly love. Peace flows on by the force of divine love. Love is a fire that burns up chaff, melts away fogs, and does away with differences and indifferences. Nothing can take the place of this pure holy unmixed love. Human love is only an imitation. Eloquence falls flat, knowledge vanisheth away, beautiful speeches are often spoiled by bad acts, but this divine love never faileth. Much of the "whooper-up" efforts of these last days are far short of this pure love. Much of the religious zeal of this age is proselyting zeal, and much of the smile and handshake is only an outward appearance while war is in the heart. When this holy pentecostal love sweeps the church the BIG "I" and "little you" will be burned up. Pretense and secret schemes will be no more. Open hearted honesty will reign. God will be exalted instead of man. The Holy Ghost will be honored instead of eloquence and great knowledge. Jesus Christ will be magnified instead of the Church and "our crowd." This kind of love is what has caused men to lay on their faces day and night and weep over a lost world. This love need not be defended; it can smile when Satan rages: it can shine through the darkest cloud that hell ever rolled over its path; it "never faileth." It has no puff, strut, or brag in it; it is truly great. It is more excellent than all the gifts in the church. It is the highest, deepest, richest, most blessed trait in Christian perfection.

This love is not in word and tongue, smooth talk and beautiful actions and a flattering pretense, but in deed and in truth. This love makes one willing to lay down his life for the brethren.

AT THE BOTTOM OF THE SEA.

A wild, dissipated fellow at Plymouth, who was in the habit of diving to the bottom of the sea in search of what could be got there, said to himself one day when he was on one of these diving expeditions. "They tell me God is everywhere. I do not believe He can be here at the bottom of the sea!" No sooner had these words passed through his mind than his eye lighted on something white lying at the bottom; and on diving close to it he saw that it was a tract in the mouth of an oyster, and this text was written on it, "Thou God seest me!" The rough diver seized hold of this little messenger from heaven which indeed convinced him that God did see Him wherever he was, and heard the very thoughts of his inmost heart. From that time he became a changed man, forsook his sins, and sought and found his Saviour. And now if any one cares to see the means used by God for the diver's conversion, he will be able to do so should he go to Plymouth; for there the tract stands on his mantlepiece, in the mouth of the oyster.—Sel.

Blessed is the soul who never shirks—who waits and watches—and yet works.—Sel.